THE

LIGHT OF TRUTH

OR THE

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PURA-NĀNŪRU.

(Continued from page 99 of No. 3 Vol. XII.)

சோழன் உருவப்பஃறேரிளஞ்சேட்சென்னியைப் பரணர்பாடியது.

வாள், வலந்தர மறுப்பட்டன
செவ்வா னத்து வனப்புப் போன்றன;
தாள், களங்கொளக் கழல்பறைந்தன
கொல்லேற்றின் மருப்புப் போன்றன;
தோல், துவைத்தம்பிற் றுளைதோன்றுவ
நிலைக்கொராஅ விலக்கம்போன்றன;
மாவே, யெறிபதத்தா னிடங்காட்டக்
கறுழ்பொருத செவ்வாயா
னெருத்துவவ்விய புலிபோன்றன;
களிறே, கதவெறியாச் சிவந்துராஅய்
நுதிமழுங்கிய வெண்கோட்டா
னுயிருண்ணுங் கூற்றுப்போன்றன;
நீயே, யலங்குளைப் பரீஇயிவுளிப்
பொலந்தேர்மிசைப் பொலிவுதோன்றி

மாக்கட னிவந்தெழுதருஞ்
செஞ்ஞா யிற்றுக் கவினை மாதோ
வனையை யாகன் மாறே ;
தாயி றூவாக் குழவி போல
வோவாது கூஉநின் னுடற்றியோர் நாடே.

To Chōḻan (=The youth with lofty head and many a shapely car) Uruva-Pal-Tēr-Iḷañ-Cēḍ-Cenni, by Paraṇar.

Thy *swords* are blood-stained, victorious
So like in beauty to the ruddy-sunset sky ;
Thy *feet*, their jewelled anklets torn away,
Are like the sharp tusks of the murderous bull ;
Thy *shields* by the sharp arrows pierced
Are like to targets that have firmly stood,
Thy *horses'* mouths bloody from the bridle's stress,
That urged, now here now there, their onward course,
Are like to tigers red-mouthed from their prey ;
Thy *elephants'* tusks blunted with bursting gates,
Resemble *yaman* fierce who feeds on human life ;
Yourself appearing in splendour on the glorious car
By horses drawn with flowing manes and prancing gait,
Like red sun that rises from the deep ocean !
Such art Thou ; and I say to thee therefore,
Like unfed infant, crying motherless,
Thy foemen's land laid waste, shall ceaseless wail.

(*To be continued.*)

G. U. P.

PERSONALITY OF GOD.

God, Rudra-Siva is spoken of as the Lord of songs and Lord of sacrifices in the Ṛig Vêda.

'Gatha patim medḥa patim'.

And as such the supremacy of God Šiva as Pašupati is made out.

In the Yajur Vêda, He is spoken of as one Rudra without a second.

" Ekaēva Rudra Nadvityaya theaste" which later on is spoken of in Chandogya and Taitriya Upanishats as the Sat, Brahma and one without a second.

"Sadēva Soumyathamagra Asit Ekamêvādvitīyam Brahma".

St. Tirumūlar postulates His oneness in this verse.

ஒன்றவனன்றானே யிரண்டவனின்னருள்
நின்றனன் மூன்றினுள் நான்குணர்ந்தானைந்து
வென்றனன் ஆறுவிரிந்தனனேழும்பர்ச்
சென்றவன்றானிருந்தான் உணர்ந்தெட்டே.

The only One is He ; The second is His Sweet Grace (Šakti).
He stood in the Three ; He uttered the four (Dharmas).
He conquered the five (Senses) ; He spread Himself out as the six (Ādhāras.)
He stood transcendent as the seventh, knowing the eighth.

St Meykaṇḍān says.

" ஒன்றென்றது ஒன்றேகாண் ஒன்றேபதி, பசுவாம்
ஒன்றென்றநீ பாசத்தோடுளை காண்—ஒன்றின்றால்
அக்கரங்களின்றாம் அகரவுயிரின்றேல்
இக்கிரமத்தென்னும் இருக்கு."

" The Vêdic text means there is only one Supreme Being without a second. And this one is the Lord. You who say 'there is one,' are the Pašu bound up in Pāša. The word 'second-less' means that, beside God, nothing else will exist, as when we say that there will be no other letters (consonants) when the vowel is not."

'God is one and one alone. This one is the Lord.'

So that Saivaism, which is the most ancient Form of Hinduism holds strongly that god is One and One alone without a second. God's powers or Saktis are said to be manifold but they are usually classed as His Jñāna Sakti, (supreme intelligence), His Ichchā Šakti (supreme will), His Kriyā Šakti (Supreme power). All this is said to be His Aruḷ or Kripā Sakti or that God is Love.

அன்பும் சிவமும் இரண்டென்பர் அறிவிலார்
அன்பே சிவமாவ தாரு மறிந்திலார்
அன்பே சிவமாவ தாருமறிந்தபின்
அன்பே சிவமா யமர்ந்திருந் தாரே.

"The ignorant say, Love and God are different.
None know that Love and God are the same,
When they know that Love and God are the same,
They rest in God as Love.'

God is therefore spoken of shortly as Sat Chit Ānanda or Satchidānanda Šivam.

He wills to create the worlds. He creates them and resolves them again and again. He could not do this purposelessly or out of his mere whim and pleasure, and, as we know, He is all love. He could do it only out of such love, to help to lift up the erring and ignorant souls, by giving them their bodies and senses, so that they, themselves, may will, act and taste the bitter fruit of the tree of knowledge of good and evil, be chastised and purified by suffering and sorrow and learn to submit their will to the Will of the Supreme.

St Mānickāvasagar has the following verse :—

"நிலம்நீர் நெருப்புயிர் நீள்விசும்பு நிலாப்பகலோன்
புலனாய மைந்தனோ டெண்வகையாய்ப் புணர்ந்துநின்றான்
உலகேழெனத் திசைபத்தெனத் தானொருவனுமே
பலவாகிநின்றவா தோணோக்கமாடாமோ."

Earth, Water, Air, Fire, Sky, the Sun and Moon,
The sentient man, these eight forms, He pervades
The seven worlds, Ten quarters, He the *One*
And Many, He stands so, let us sing.

He pervades these eight forms, they form His eight bodies and hence Śiva is called Ashtamūrti. By this is established His Antaryāmitvam or omnipresence, or Immanence in all nature, as He is chit. But he is beyond all these forms, and beyond all nature and man, Transcendent.

As pervading these eight forms, he gets eight names also.

"Prithivyō Bavaḥ, Āpaḥ Sarvaḥ, Agnê Rudraḥ, Vāyōr Bhīmaḥ Ākāśasya Mahādêvaḥ, Suryasya ugraḥ, Chandrasya-soma, Ātmanaḥ Paśupatiḥ."

3. Brahman is called *Bhava* because he exists everywhere at all times, the root "Bhu" meaning sata or existence. We are taught that Brahman is the Existent, running through all things.

4. Brahman, the destroyer, is designated by the word Sarva derived from the root "Sri" to destroy.

5. Brahman is called *Rudra* as expelling the malady of Samsāra.

6. Brahman is called *ugra* or Fierce, because He cannot be overpowered by an other.

Luminaries, as taught in the passages:

"Not there the Sun shines, nor the moon, and stars."

—(Sveta. Up. VI. 14)

7. As the regulator and the source of fear to all sentient beings Brahman is known by the name of *Bhima* or Terrrible. The Smriti says: "By fear of him does the wind blow."

—(Tait up. II. 8).

8. As great and luminous, Śiva is called *Mahādeva*. So the Atharvasiras Upanishat says:—"For what is then called Mahādêva? As having abandoned all things, He is adored for his Ātma Jñāna or spiritual wisdom for his yogic glory, wherefore he is called *Mahādêva*.

9. The supreme is adored as the creator, *Hara*; as protector *Sankara*; as destroyer, or reproducer, *Rudra*; and as bliss-giver *Siva*. God is called எண்குணத்தான் as possessing the eight attributes and they are as follows :—

Self-dependence, Purity, Self-knowledge, Omniscience, Being-ever-free-from-Sin, Supreme Graciousness, Unlimited Power, Unlimited Bliss.

10. *Omniscience* (Sarva-jñata) consists in all things becoming objects of direct perception of stainless intuitive experience —independent of all external organs of sensation.

11. *Ever-contentedness* (nityatṛiptatā) consists in being replete with unsurpassed Bliss, wherein there is not the slightest trace of distress.

Hence the revelation "Bliss is Brahman" (Tait. Up. iii : 6).

12. The possession of unsurpassed knowledge which is Svatas-Sidha, self-existing or inherent,—constitutes what is called *anādibōdhatva* or beginningless wisdom.

13. Independence (*Svatantrata*)

Consists in freedom from servitude to others and from other marks of inferiority in all things other than Himself being brought under his own control. The never-failing potency (*Nityaluptasaktitva*) consists in all potencies being inherent in His own nature. The possession of unlimited potentialities is what is called Endless potency (*ananta Saktita*). It is in virtue of these endless potencies that Brahman is the producer and the ruler of the world.

According to Šaiva Siddhānta, God is personal, as meaning True Being both concrete and spiritual, a living being and not a dead material energy. God is not impersonal. God is Nirguna and Guṇātita, meaning that he is not clothed in the three guṇas—Satva, Rajas and Tamas—Saguṇa meaning clothed in these guṇas.

God is neither He, nor she nor it, though He is addressed in all the three forms. God is neither Rūpa, nor Arūpa nor Rūpārūpa but he can show His grace to us by appearing in any form formed out of his own grace. God Šiva is not one of the Hindu Trinity, Brahma, Vishṇu and Rudra but is 'The Šivam Chathurtam Sāntam advaitam' of the Upanishats. God can

have no human incarnation, as he not being born from the human womb, is not clothed in matter like us and he cannot die, and hence called Aja and Amrita or Immortal in the Vêda and Upanishats.

பிறப்பிலி பிஞ்ஞகன் பேரரு ளாளன்
இறப்பிலி யாவர்க்கு மின்ப மருளும்
துறப்பிலி தன்னைத் தொழுமின் தொழுதால்
மறப்பிலி மாயா விருத்தமு மாமே.

"The unborn, with the braided hair, supreme grace, the undying, bestowing bliss on all, O thou worship! If worshipped, thy Māyā will vanish without doubt." (Saint Tirumūlar).

To sum up, according to true Vedānta Siddhānta Philosophy, God is sat, chit, Ānanda, not material nor enveloped in matter. Nirguṇa and personal, ever blissful and all Love, and all his acts such as creation, etc. are proposed by such Love. He is neither He, She nor It, nor has He any material Rūpa or Arūpa, and he can reveal his grace and majesty to those who love Him. He cannot be born nor can he die, and as such, indeed, He is the pure and absolute and infinite being, able to lift up humanity wallowing in the bonds of mala, māya, and Karma. To know Him as our true Heavenly Father and Brother and love Him as such is the only panacea for all the evils of erring mankind.

JĀBĀLI UPANISHAT.*

1. Om. Next, Pippalāda addressed the holy Jābāl: "O Lord, instruct me in the secret of the Supreme Reality. What is the reality? Who is Jīva? Who is Paśu? Who is the Lord? What are the means to attain Salvation?"

2. He replied to him: "Well-questioned. I shall instruct thee in all that I know."

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* This is the 104th in order, of the 108 Upanishats.

3. Again he asked him, " Wherefrom learnt thou ?" "From Shanmukha".

4. Again he asked him, " Wherefrom learnt he ?" "From Išāna".

5. Again he asked, " how did he get it ?" He replied. " By meditating on it."

6. Again he addressed him: " Instruct me, out of compassion, O Lord, in all the secrets."

7. Thus questioned, he instructed him in all.

8. Pašupati is the only Reality.

9. The Jīva, who entered into Ahamkāra (the vehicle of Egoism) and transmigration is Pašu.

10. The Lord is Pašupati, who is Omniscient, possessed of five functions (creation &c.,) and the master of all.

11. Who are the Pašus ?

12. He answered him, " The Jīvas are said to be the Pašus ; and the Lord of them is Pašupati."

13. Again he addressed him, " Why are the Jīvas called Pašus and their Lord, Pašupati ? "

14. He replied: "The Jīvas like cows and the other beasts are fed on grass, are devoid of discrimination, are led by others, are engaged in the works of agriculture, undergo misery and are bound by their masters ; as their master is to them, so is the Lord, the Omniscient Pašupati".

15. By what means is his knowledge derived ?

16. He, again, replied to him: " only by besmearing himself with the holy ashes".

17. How should it be applied and where ?

18. Again he answered him : " Handle the Bhasma (holy ashes) reciting the Pañchabrahma maṇtra (the five maṇtras are Sadyōjātam—to Sadāšivam), he sould consecrate it by the maṇtra, 'Agni is Bhasma &c.' Take it up in hand with the maṇtra 'mānastoka etc.,' he should next mix it with water reciting the mantra 'Trayāyusham' and apply it in three lines,

in the head, forehead, breast and shoulders pronouncing the mantras 'Trayāyusha' and 'Tryambaka.'

19. This 'Šāmbhavavam' is declared in all the Vêdas by the promulgators of the same.

20. One, desirous of salvation, should observe this to avoid re-birth".

21. Next, Sanat-Kumāra asked the dimension of the three lines when applied.

22. (He answered him) The three lines are to occupy the whole forehead, above the eyes and between the two eye-brows.

23. The first line represents the Gārhapatya fire, the letter A, Rajas, the Earth, one'e own Self, Kriyāšakti, Rig-Vêda, the morning sacrifice, and has the Lord Prajāpati as its presiding Deity.

24. The second line represents the Dakshiṇāgni, the letter U, Satva, the middle space, the inner self, Ichchāšakti, Yajur-Vêda, the midday sacrifice, and has the Lord Vishṇu as its presiding Deity.

25. The third line represents the Āhavanīya fire, the letter M, Tamas, Heaven, the Supreme self, Jñānašakti, Sāma-Vêda, the evening sacrifice, and has Mahādêva as its presiding Deity.

26. Thus the learned one who draws the three lines by Bhasma, whether he be a Brahmachārin, or a householder, hermit or ascetic, is freed from the deadly sins and also the minor ones. He reaps the result of studying all the Vêdas. He realises the effect of meditating on all the Dêvas. He attains the virtue of bathing in all the holy waters. He gets the benefit of reciting all the Rudra mantras. He never comes back, (into rebirth) never comes back. Om, Truth. Thus ends the Upanishat.

R. A. S.

The Idea of God viewed in the Light of the Hindu Philosophy.

(Continued from page 164 of No. 4 Vol. XII.)

It is in this sense that Herbert Spencer, than whom there are few greater names in European Philosophy, speaks of God as the "unknown and the unknowable". What he means is that *Deity per se* is "unknown and unknowable". Commenting on the meaning of these terms, says that faithful Disciple of Herbert Spencer, John Fisk, in his "Cosmic Philosophy," that "Deity is unknowable just in so far as it is not manifested to consciousness through the phenomenal world—knowable just in so far as it is thus manifested: unknowable just in so far as infinite and absolute—knowable in the order of its phenomenal manifestations; knowable in a symbolic way as the power which is disclosed in every throb of the mighty rhythmic life of the universe; knowable as the eternal source of a moral law which is implicated with each action of our moral lives and in obedience to which lies our only guarantee of the happiness which is incorruptible and which neither inevitable misfortune nor unmerited obloquy can take away. Thus though we may not by searching find out God, though we may not compass infinitude and attain to absolute knowledge, we may at least know all that it concerns us to know as intelligent, and responsible beings. They who seek to know more than this, to transcend the conditions under which alone is knowledge possible, are in Goethe's profound language as wise as little children, who when they have looked into a mirror, turn it round to see what is behind it". The atheists are as wise as little children, but only with this difference that they take pride in their discovery, which is nothing but foolishness in the sight of God.

If then the ignorant man finds it difficult to comprehend the idea of God in its completeness, and the so-called educated man disregards it as superstition, is it not possible for us to

know God? Are we to remain for ever in hopeless confusion like the blind men who examined the elephant and quarrelled with one another as to its form and shape? Certainly not. God will not put us to permanent intellectual confusion. He has provided every one in this world with the means of knowing Him and worshipping Him. To the ignorant and the and the learned, to the superstitious and the philosophical, to men of all colour and creed in whatever state of culture they may be, He has shown the path and chalked out the way of attaining salvation or freedom from bondage. This is the main reason why there are different religions in the world, and different schools in each religion. Those narrow-minded sectarians who say that the only religion worthy of the name is their own and that it alone could give salvation and that those who follow other religions are bound to go to hell, are rather to be pitied than despised for their egregious ignorance. That one religion has not and cannot give spiritual satisfaction to all the people in the world is a historical as well as a psychological fact. Max Muller says in his "Vedānta Philosophy:" "It was recognised in India from very early times that the religion of a man cannot be and ought not to be the same as that of a child; and again that with the growth of the mind the religious ideas of an old man must differ from those of an active man of the world. It is useless to attempt to deny such facts. We know them all from the time when we first emerge from the happy unconsciousness of a child's faith and have to struggle with important facts that press upon us from all sides, from history, from science, and from a knowledge of the world and ourselves." The Hindu Religion recognises this fact; and it is tolerant towards any faith provided that faith leads men from worldliness to godliness. Says Sir Monier Williams in his "Brāhmanism and Hinduism:" "And, in real truth, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite Diversity of human characters and human tendencies. It has its highly spiritual

and abstract side suited to the metaphysical philosopher—its practical and concrete side suited to the man of affairs and the man of the world—its æsthetic and ceremonial side suited to the man of poetic feeling and imagination—its quiescent and contemplative side suited to the man of peace and lover of seclusion." That the Hindu Religion presents no sectarian conception of God, and that it allows every man to worship his God is clearly set forth in the first verse in Sivajñāna Siddhiyār.

" அறுவகைச் சமயத்தோர்க்கும் அவ்வவர் பொருளாய் வேறாங்
குறியது முடைத்தாய் வேதாகமங்களின் குறியிறந்தங்
கருவினிலருளான் மன்னியம்மையோ டப்பனாகிச்
செறிவொழியாதுநின்ற சிவனடி சென்னிவைப்பாம்."

" Let me place on my head the feet of Siva, who stands as the goal of the six forms of religion, and who stands in the various forms conceived of by the various internal schools of Siva faith, and yet stands beyond the conception of all Vêdas and Āgamas, and fills all intelligences with His love and becomes my Heavenly father and Mother and fills one and all inseparably." This may sound strange to some crude thinkers who cannot rise higher than the level of their creed. But as we find in the sayings of Śrī Rāmakrishṇa, " A truly religious man should think that other religions also are paths leading to the truth. We should always maintain an attitude of respect towards other religions." Thus we see that different religions are necessary, and that they all would lead man to God if followed in truth and in spirit. God is no respecter of person. He is

" எம்ப்பனெம்பிரா னெல்லார்க்கும் தானீசன்,"

"Our Father, our Lord, Isan of all."

Isaiah, " the prince of prophets " says, " Doubtless Thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not. Thou, O Lord, art our Father, our Redeemer, Thy name is for ever lasting." Though difficult it is for man to know God in all His beauty and glory, yet He has not left us to grope in darkness and sin and seek our way to Him as best as we can. But He has revealed Himself in the different religions of the world, so that each may find Him in that

religion which appeals to his heart and soul. Here it may be said that the Hindus regard their religion as a revelation. Accordingly they have divided their sacred books into "Śruti" or what is revealed and "Smriti" or what possesses human authority alone. In the former they include the Vêdas and the Upanishats. But both "Śruti" and "Smriti" are inextricably bound together as said by St. Tirumūlar:—

வேதமோடு ஆகமம் மெய்யா மிறைவனூல்
ஓதும் பொதுவும் சிறப்பு மென்றுன்னுக
நாதனுரையிவை நாடிவிரண்டந்தம்
பேதமதென்னில் பெரியோர்க்கபேதமே.

"The Vêdas and the Āgamas are both of them true, both being the word of the Lord. Think that the first is a general treatise and the latter a special one. Both form the word of God. When examined and where difference is perceived between Vêdānta and Siddhānta, the great will perceive no such difference."

All unbiassed Hindus would admit that where there is truth it is from God and that it is a revelation of His. Svāmi Vivekānanda observes that the Vêdas are eternal as truths are eternal, and that truths are not confined to the Sanskrit language alone.

Having now seen that religion is a revelation of God, let us find out what idea of God we can gather from the Hindu Philosophy.

It is sometimes erroneously supposed that the Hindu Philosophy is different from the Hindu Religion and that the former and not the latter is spoken of in glowing terms by Western Savants. Nothing is further from truth. In India Philosophy and religion mean almost the same. Says Max Muller in his Vedānta Philosophy:—"Nowhere, however, do we find what we find in India, where philosophy is looked upon as the natural outcome of religion, nay, as its most precious flower and fragrance. Whether religion leads to philosophy or philosophy to religion, in India the two are inseparable, and they would never have been separated with us if the fear of men had not been greater than the fear of God or of truth."

Hence when Western savants speak highly of the Hindu Philosophy or Religion the praise must be shared by both.

Here it would be interesting for us to digress for a moment and learn some at least of the opinions of Western savants on Hindu Philosophy.

Schopenhauer says of the Vedānta Philosophy, "It has been the solace of my life, it will be the solace of my death."

Victor Cousin remarks, "When we read with attention the poetical and philosophical monuments of the East, above all, those of India which are beginning to spread in Europe, we discover there many a truth—truths so profound—which makes such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in the cradle of the human race the native land of the highest philosophy."

Sir William Jones admits "that it is impossible to read the Vedānta or the many fine compositions in illustration of it without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India."

Frederick Schlegel remarks: "It cannot be denied that the early Indians possessed a knowledge of the true God: all their writings are replete with sentiments and expressions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God"

Rev. Dr. G. U. Pope speaks of the Śaiva Siddhānta as "the choicest product of the Dravidian intellect. The Śaiva Siddhānta is the most elaborate, influential and undoubtedly the most intrinsically valuable of all the religions of India."

Max Muller says, "If philosophy is meant to be a preparation for a happy death, or Euthanasia, I know of no better preparation for it than the Vedānta Philosophy."

These opinions coming as they are from scholars of distinguished ability require no endorsement. Whatever system of Hindu Philosophy one may learn, there one would find thoughts that lie too deep for expression, beautiful and inspiring.

(To be continued.) R. R. G.

THE TAMIL NATIONALITY.

(Continued from page 180 of No. 4 Vol. XII.)

It may be urged that there are nations in the world that enjoy an immense material prosperity without much of spirituality in them. But I can only say that such prosperity, if prosperity it can be called, cannot be supposed to possess in itself the vitality of stability which cannot possibly be expected in the absence of the guidance of spirituality. If we study the history of ancient nations, we could clearly see that their fall was mainly, if not wholly, attributable to their indifference to religion, which I should say is the foundation upon which any structure—either material or spiritual—has to be raised. I lay some stress on this point, because I know that at certain quarters in India, there is a prevailing opinion that if India is to rise in its progress, it has to divest itself of its spiritual ideas and devote its undivided attention to material progress. I do not think that we can make a more serious blunder than by attaching any importance to this absurd opinion. I do not mean to preach religion here, but what I mean to say is that religion is an indispensable guide to material progress, and without religion no material progress can be effective or permanent. Material progress has invariably to be guided by a religious spirit and governed by its unswerving hands. Our progress must invariably be accompanied by our love and fear of God, by our love to our fellow-beings, by our love of truth and love of moral principles, and by a sense of our own imperfection and weakness.

It is the absence of these conditions at one time in our ancestors, their utter indifference to the importance of these conditions, and ultimately their callous spirit in ignoring their value that made them to fall headlong into the mire of the evils of the world and bequeath to us our present state. It is therefore very essential that if we have any desire to regain our former state of grandeur, we should wake up and work vigorously and hopefully keeping always in our view the importance of religion and spirituality. It is this religious spirit that will always kindle in our heart a true love for our fellow-beings and our country, for our nation and all that belongs to our nation. We should understand that our national habits and manners—at least a vast majority of them—are the best suited to us,

and it should be our first duty to protect and promote them. We should cultivate a preferential love to our national belongings, not forgetting at the same time the importance, of improving them, whenever we are rightly convinced of the necessity of such improvement. Indeed, as we are at present, we have a good deal to learn from other nations, and we shuould not grudge to learn from whatever source it my be, anything that may tend to our national advancement. But we should take particular care that we are not tempted and deceived by empty shows and dazzling fashions withont looking to the intrinsic value of any change that we may adopt in onr national life. ... ... It may be shown quite convincingly, that our own habits and manners are most suited to us in many respects. I mean they are (so) in point of cleanliness, in point of simplicity, in point of sanitation in point of economy, and I may say even in point of breeding a moral culture among us. I do not know how far the enlightened portion of our community has realised the serious extent to which our nation has wrecked itself by taking to the babits of drink and meat-eating. Apart from an enormous amount of their hard earned cash being wasted away in these vices, they have ruined their national health and vigour to very serioue extent, and this is nothing short of purchasing their own ruin with their own hard earned money. We lose in this way all our interests in our national industries, and in the occupations followed by our fore-fathers, because we do not care for the products turned out by such occupations. In fact we are ashamed of following the vocations followed by our ancestors and try to betake ourselves to such occupations as will suit the European methods to which we have become attached. We do not realise the fact that in Europe itself agriculture and manufacture are the mainstay of the country; but we form quite erroneous ideas of European life from the stray cases that we meet in Ceylon. This mistake itself goes a long way to work against the interest of our nationality, and I say all these evils could be easily prevented if only we have in ourselves that zeal of national feeling.

It would not be out of place in this connection to point out that we commit a serious blunder in adopting foreign religions when we have a national religion which is full of spirituality and which is admittedly far more developed than any Western religions. It is not my object to introduce religious controversy here, but I want you to realise the important bearing that religion has on our nationality, ~~and I want you to~~

~~realise the important bearing that religion has~~ on our nationality, and I want you to consider that in that light alone, Religion is an important factor in the building of nationality and it is highly essential that our national religion should not be discarded if we have any idea of raising our nationality.

Another important factor in our nationality is our language. It is admitted even by Oriental scholars of the West, that our language is one of the finest and most refined languages of the world, and that we should be proud of such a language, still it is a thousand pities to find that our language is neglected by our own people, who now hanker after English and English education. I know of cases where Tamil gentlemen are ashamed to speak Tamil even in their homes, and if at all they speak it they think that it will add to their greatness, if they speak it in that affected style in which it is spoken by Europeans and Burgers. In their great admiration for everything foreign and European, they have forgotten the plain fact that unless they are grounded in their mother tongue they will not be able to grasp foreign tongues effectively, and it will be much easier for them and for their young ones especially, to be impressed of any instruction imparted to them through the medium of their mother tongue. Language is a medium to express our thoughts and to understand things explained by us, and we have an instinct endowed by nature to perform these functions readily and effectively through our mother tongue. But the fashion of the day has so much blinded many of our countrymen that they have overlooked the importance of this order of nature, and you know what a hue and cry is just at present made in connection with what is known as the education reform, and how some of our people are trying to set at naught what nature has intended to do.

I have a good deal to add to this feeble discourse of mine, but I am afraid I have kept you long. It gives me a great pleasure to find that our Jaffna Tamils have not lost sight of the importance of their nationality, and wherever they go, they seek measures to revive the spirit of nationality which I think is a sure sign that they will at not a far distant date come to the forefront.

Before closing, I must refer to a great failing in us which is mainly responsible for our lagging behind. We are sadly wanting in the spirit of union which is essentially necessary for the rise of a nation. It is true that we see the importance of this union and make several attempts at

forming public bodies for the purpose of promoting our common cause. But I am sorry to find that these bodies collapse suddenly on account of trivial considerations which, it is a great pity to find, outweigh the importance of the great common object for which they were started. Hoping that you will take a lesson from this hint and wishing your Association all prosperity and long life, I now resume my seat.

S. S.

GOD: HIS EXISTENCE AND ATTRIBUTES.

The existence of the Almighty lies at the foundation of religion. This great universal truth has been generally acknowledged on all hands. Cicero says: "There is no people so wild and savage as not to have believed in a God, even if they have been acquainted with His nature." Our consciences tell us, that there must be a great Creator of all things.

Reason corroborates the testimony of conscience. The argument is briefly expressed thus: Every house is built by some man; but He that built all things is God. Suppose you saw, in a solitary desert, a palace, full of beautiful furniture. Although there was no one in the building, and you never heard who erected it, you would be certain that it did not spring up of itself. By the same reasoning, we infer that, much more, must this great world, so completely supplied with everything we require, have had a Maker. All nature points to Him. An old writer says: "I asked the earth, and it said 'I am not He'; and all that therein is, made the same acknowledgment. I asked the sea and the depths, and all that move and live therein, and they answered, 'we are not thy God; seek higher'. I asked the winds, but the air with its inhabitants, answered; 'I am not thy God'. I asked the heavens, the sun, the moon, the stars, and they answered, 'neither are we the God whom thou seekest'. And I said to all things that surrounded me, 'ye have told me concerning my God that ye are

not He; speak then to me of Him'. And they all cried with loud voices, 'He made us'."

It is true that in all ages of the world there have been some who have denied the existence of a Creator. Buddhism, a religion which originated in India more than two thousand years ago, and which is still professed by great numbers, is essentially atheistic.

There are even some men, looked upon as learned, who think that everything we see has arisen without a Creator. First mere atoms existed. By degrees, they formed themselves into plants of the lowest order, from which others of a higher type were gradually developed. Animals are supposed to have had a similar origin, all springing from each other, without the intervention of a personal God.

It is admitted that there has been order in Creation. Inanimate matter was first called into being. Plants were formed before animals and in both cases the most highly organised may have been the latest in each series. But all this does not disapprove the existence of a Creator.

Paley shows that if we met with a watch for the first time, we should at once infer that it had a maker. The unconscious watch could not have been the cause of the skilful arrangements of its parts. If the watch were so contracted that it would produce other watches, this, instead of proving that it had no maker, would only show that he possessed the greater skill.

Paley's *Natural Theology* contains many wonderful illustrations of design in nature. Science, in its progress, affords additional proofs of the same character. In a fine building, each stone is made of a particular shape to suit its future position. Chemistry tells us, that the whole universe is composed of atoms so excessively small that they cannot be seen. It further shows that each atom is, as it were, cast in a fixed mould, so that it will unite with others only in certain proportions. The very atoms, therefore, afford irresistible proof that they were fashioned by the great Architect of nature.

The wisest men have fully acknowledged the existence of a Creator. Aristotle, a profound Greek philosopher, was led from a consideration of the universe up to what he calls "the first immovable mover, which being itself immovable causes all things else to move." Bacon says in his "Essays": "I had rather believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. It is true that a little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth men's minds about to religion; for while the mind of man looketh upon second causes *scattered*, it may sometimes rest in them and go no further; but when it beholdeth the chain of them confederate and linked together, it must needs fly to Providence and Deity."

Pantheists assert that the universe, as a whole, is God. This, however, does not meet the necessities of the case. Newton says, "All these movements according to rule and purpose, cannot have their origin in merely mechanical forces. This most exquisite combination of the sun, and planets, and comets, can have sprung from nothing short of the counsel and dominion of a Being at once intelligent and mighty." We cannot conceive of intelligence without personality. A conscious personal God must exist.

Some admit that it would be absurd to deny the being of God but declare that He is "unknowable," and therefore we need not trouble ourselves about Him. It is perfectly true that we cannot understand Him fully. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than hell what canst thou know?" Still, we may learn something of Him from His works and His government of the world. A building enables us to judge of the wisdom and skill of the architect. In like manner, "The heavens declare the glory of God, and the firmament showeth His handy work."

Milton says, "Thine this universal frame thus wondrous fair; Thyself how wondrous then!"

It must be allowed that the evidences of God's *goodness* are not so apparent as those of His *power* and *wisdom*. Nature has two aspects. As a rule, everything is calculated to minister to our happiness. The sun with its cheerful light, fields of waving grain, trees with pleasant fruits, flowers with their beautiful colours and sweet perfumes, all proclaim the benevolence of God. There are, however, exceptional occurrences, as earthquakes and pestilences, which sometimes cause wide-spread suffering and death. Wise men, after a full consideration of both sides, are convinced that the arguments in favour of God's goodness greatly preponderate. Most of the misery that is in the world is brought upon the people by their own misconduct. It is part of God's chastisement to lead them to a better course. We are also incapable of understanding all God's Government in the world. He has designs far beyond our limited knowledge.

Another attribute of God is His *holiness*. What is the character we admire most ? Is it not the man who is free from every taint of pride and revenge; Who is pure, truthful, just, and benevolent? Our consciences at once confirm this judgment. Can it be supposed that the great Creator does not Himself possess the virtues which we sometimes esteem in His creatures? Our instincts tell us that He must have them all in boundless perfection. The excellencies which we see in the best men on earth are like reflections of the glorious sun from little fragments of a mirror.

Pope thus describes some gods which have been worshipped :—

> "Gods partial, changeful, passionate, unjust,
> Whose attributes are Rage, Revenge or Lust.'

Any professedly sacred books whose gods are of such a character, must be the inventions of wicked men. The excuse is sometimes made that the Gods are above all law, and can act as they please. This is comparing them to human tyrants, who take delight in gratifying their sinful passions. A good king would not act in such a way—much less God.

The ignorant suppose that there are many gods, some dwelling in one place, some in another. On the other hand, the *unity* of God has been acknowledged by the most intelligent men in all ages. He is not like a man, confined to one place; He possesses illimitable knowledge and power; there is no proof of the existence of more than one God, and no other is required.

In conclusion, I endorse the experience of the poet who wrote:—

Not worlds on worlds, in phalanx deep,
    Need we to prove a God is here;
The daisy fresh from winter's sleep,
    Tells of His hand in lines as clear.
For who but He who arched the skies,
    And pours the dayspring's living flood,
Wondrous alike in all he tries,
    Could rear the daisy's purple bud,
Mould its green cap, its wiry stem,
    Its fringed border nicely spin,
And cut the gold-embossed gem,
    That, set in silver, gleams within,
And fling it, unrestrain'd and free,
    O'er hill and dale and desert sod,
That man, where'er he walks, may see,
    At every step, the stamp of God!

M. S.

THE DASARA.

THE GREAT AUTUMNAL FESTIVAL

The ten days after the new moon of this month—23rd September to 2nd October—are held sacred to Durga among the Hindus. The Dasara as the celebration is commonly known is of all festivals the most solemn and popular. So dear is the festival to the Hindu heart that it has passed into a proverb that anybody who has not the means of celebrating it should sell one of his children in order to do so. Though in the main the festival is dedicated to the worship of Durga, time and local tradition have introduced into it an infinite variety of detail as to the gods and goddesses worshipped and the amount of homage paid to each of them. In Bengāl and in Northern India custom has not deviated from Purāṇic tradition and Durga is the central and most important object of worship.

In Southern India, however the predilections of each religious sect have made their influence felt on the ceremony. In the Saivite temples ancient tradition is kept up and the victory of Kāḷi over Mahishāśura, the buffalo-headed demon who warred against the gods, reduced them to the most object condition of poverty and defied the commands of the creator himself, is celebrated with great solemnity. The worshippers of Śiva and those with whom sectarian bias does not predominate honour the tradition and worship Kāḷi, paying homage to other gods and goddesses also whom time and varying usage have mixed up with the central figure. With the educated classes of the Madras Presidencey, the Dasara is generally regarded as constituting the worship of Sarasvati, the goddess of learning and arts. The illiterate and the workmen call it the *Āyutha pūja* or the adoration of tools which are instrumental in supplying them with bread.

Women celebrate it with great delight and it is the women's festival *par excellence*. The house-hold toys and images of gods and goddesses are arranged in a show so as to produce a most impressive effect. Music parties are held and the guests are served with *pān 'supāri.* In the display of the dolls prominent positions are assigned to Durga, Lakshmi and Sarasvati. The women suppose that these goddesses performed austere penance during the nine days and won the gods Śiva, Vishṇu and Brahma respectively as their husbands on the *daśami* or the tenth day. Near the show, books and tools are also arranged and the goddess of learning is invoked. Usually a goddess is invoked on a copper or silver vessel filled with rice to the brim and having a cocoanut over it. A simple offering of flowers, fruits and cocoanut is made. The eldest male member of the house generally conducts the worship. Pūja on some scale is made on each day; but on the last three days worship on a grander scale is offered. During the occasions of worship, the rich present married women with cloths.

The Dasara is also the special feast of the scholars. One may see even to-day the pupils of a village-school, dressed in gay apparel parade through the streets during the nine days,

singing songs composed by their master who marches at their head. As they sing the songs which are generally in praise of Sarasvati, they dance in a simple fashion, marking time with sticks, before the doors of their relatives and the principal inhabitants of the village. Some of the little fellows carry bows and now and then shoot out ·from the cups of their arrows, a scented powder. As the procession goes along, people give the children presents of money which the teacher collects for the celebration of the festivities on the ninth and the tenth day.

The festival is made the occasion of great show and pomp by the native princes, Zamindars. The arms and weapons of the state are collected together and arranged in a place. The *pourōhit* sprinkles water on them and makes pūja to propitiate them. At the present time the worship is very simple consisting only in an offering of flowers, fruit, cocoanuts and beaten rice &c. But in former days, after the Brahman had invoked the goddess in the arms and retired, goats and sheep were sacrificed amidst tne beat of drums and the blare of trumpets and other instruments. During the ten days of the festival, princes gave entertainments resembling very much the gladiatorial combats of the ancient Romans, consisting as they did of contests between animals or between animals and men or worst of all between men themselves. The bloody fights between the athletes were the most inhuman and revolting and marked the popular taste of the rude times; but they have been supplanted now by music parties and *harikathās*.

This universal festival of the Hindus is supposed to be the celebration of a portentous event in the history of the heavens, narrated in the purāṇas. The kingdom of heaven was in danger, the demons made all-powerful by the sufferance of the Almighty attacked the regions of the gods, dethroned them and defied the orders of Brahma himself. In this imminent crisis, help was invoked of Vishṇu, the Lord of gods. He grew mightily angry on beholding their wretchedness and streams of glory rushed forth from his face. In them appeared *mahāmāyā*. Streams of glory issued also from the faces of the other gods and entered the person of mahāmāyā who became a body of glory resembling a mountain on fire. The gods then gave their

weapons to this lady who in a frightful rage ascended into the air and slew *mahishāsura*, the buffalo-headed demon who led the *asura* host. The kingdom of heaven was thus redeemed and the immortals were saved from their powerful enemy. The great king Suratha is said to have celebrated the event in the eigth *manvantara* or cycle of humanity. The Vêdas, though they ignore the adoration of any visible gods or tangible forms of modern Hindu idolatry, have sung of the *panchasaradiya yajña* and *vasantotsava* or the autumnal and vernal festivals. Not only this, but in the Aranyaka which is a later appendage of the black Yajur-Vêda, we find hymns sung in praise of Ambika or Durga. The myth of the purāṇas regarding the origin of Durga and her worship occurs in a plain form in the Yajur-Vêda. Bramha, the creator being desirous of multiplying his progeny, himself became pregnant in a novel form and produced the asuras from the thighs and threw at them eatables in an earthen vessel. Then the form with which he generated the asuras became metamorphosed into dark night. He created the gods from the mouths and gave them nectar to drink in a golden cup and the mouth became the bright day. The gods stand for the day and the asuras, for the night. In the earlier Vêdas, light is identified with the gods and darkness or night with the asuras. Tbe figurative story of the battle between darkness and light for the kingdom of heaven has been obscured in the myth of the Purāṇas. A consideration of these facts has led modern Sanskrit scholars to believe that Durgapūja was in its inception a worship of the *Dawn*. The Dakshiṇāyaṇa (the course of the south of the equator), is the night of the gods and the Uttarāyaṇa (the course of the Sun to the north of the equator) their day. The equinoxes therefore are the dawn and the gloaming of the gods the proper moments for worshipping Durga who is the dawn or the goddess of twilight in the vêdas.

R. K.

THE SŪDRA AND THE SĀSTRA.

(Continued from page 121 of No. 3 Vol. XII.)

Manu who had regarded intermixture of any kind with great disfavour and tolerated the Anuloma kind perhaps with great unwillingness as he should have met with considerable difficulty to legislate against a prevailing custom assigned these reasons for the origin of all kinds of intermixture. 'Through the intermixture of castes, through intermarriages among forbidden castes, and through renunciation of their specific duties by members of (the four several) castes, that the hybrid ones are born.' (Ch. xv 124.) In such a vast community like the Hindus, restricted as it has ever been by regulations which do not at all permit expansion even of the very narrowest kind, the three causes must have worked very powerfully to split the community into innumerable units each forming a caste by itself. It is very likely that restrictions of the kind laid down by the Sāstras must have been transgressed in countless instances and persons guilty been visited with severe punishments. It is astonishing to see the number of caste-units mentioned by Manu and others and Vishnu says 'There are numberless other mixed castes produced by further intermixture.' (Chap. XVI-7.) And it is reasonable to conclude that the verse of Manu quoted above furnishes us with the main—if not the sole—explanation for the present bewildering complexity of the Hindu community.

Sons, born of the intermixture of the prohibited kind as well as of the tolerated kind, according to Manu, 'shall live by doing lowly works, which the Brahmaṇas are incapable of doing' (Ch. X. v. 46) Sudras, for their own share, contributed to the intermixture by connections of the prohibited kind. Sons born of Sudras by Vaisya women were Ayogavas who earned their livelihood by artistic performance, such as dancing. Sons born of Ayogava women by members of robber castes were Sairandras

who were expert in dressing hair and who, though not actually servants, lived by service and by capturing birds and beasts. Margavas, born of Ayogava Women by Nishadas, lived by working as boatmen and were also called Kaivartas by the inhabitants of Arya Varta. Ayogava women wore the clothes of corpses and ate the leavings of other men's food. Maitreyas were born of Ayogava women by Vaidehas who were the offspring of Brahmaṇa women by Vaisyas, lived by lavishly singing the eulogies of the king at dawn and roused him from sleep by ringing bells in the morning, Sairandras, Margavas and Maitrayas did not belong to the castes of their fathers. Kattahs were children born of Kshatriya women by Sudras.

Chandalas were those born of Brahmaṇa mothers by Sudra fathers and lived by the execution of criminals. Pandapakas born of Vaidehika women by Chandala fathers manufactured bamboo-made article. Sopakas born of Chandala fathers lived by working as public executioners. Antyavasins begotten on Nishadi women by Chandalas were attendants at cremation-grounds and were the vilest of all vile castes. There were others such as Charmakaras who born of Nishada fathers were cobblers, Andras and Medas who lived outside villages. There were, besides, others of unknown parentage who should be detected by their respective works.

Pratilomajas were regarded as 'viler and more condemnable' and denied the privilege of doing religious rites'. They were required to have social intercourse only among themselves. Like higher castes the son inherited the property of his own father. 'To relinquish life, without any consideration for reward, in order to save a Brahmaṇa or a cow or for the sake of a woman or child, confers heavenly bliss even upon base castes.' (Vishnu Chap. XVI-18)

The Chandala with his Progeny was specially marked out for legislation of the very severest kind that one could conceive of in any code either religious or worldly. The transgression of a Brahman woman was regarded as the most heinous sin imaginable and her children born of a Sudra father were regard-

ed as being unendurable in this world and were denied even the faintest kind of protection in the eye of the Dharma. Some of the smritis such as Manu, Parâsara, Vasishta have got some thing to say about the Chandāla and if we judge from the severe prohibitions laid down by them, to regulate the conduct of the superior castes in their daily life with him, we are led to think that such an inhumanly unsympathetic attitude could not have proceeded had they not aimed at his total extinction from the face of the earth, though the conjecture that much of what the legislators wrote were but mere records of customs prevalent at the time goes a little way to mitigate the extraordinary rigour of their procedure. Manu says: "Doing their proper works, these castes shall live in the forest, or about cremation-grounds, or on hill tops or underneath the lordly trees. Chandālas and Svapachas (lit. dog-eaters) shall live at the out-skirts of villages, they shall use no utensils; dogs and asses being their only wealth. They (Chandālas, etc) shall wear the apparels of corpses, eat out of broken pots, wear ornaments of steel and live a nomadic life. One, while doing a religious rite, must not see or speak to them (Chandālas); they shall carry on their monetary or matrimonial transactions among members of their own caste. One shall cause food given to them through his servants in broken saucers; and they must not be allowed to roam about in a village in the night. Stamped with the signs of King's permits on their persons, they shall enter the Village on business (i. e. for the sale or purchase of goods) in the day and the decision is that, they shall remove the corpses of the friendless deceased (from Villages). They shall kill, according to the rules of the Sastra, criminals punished by the king with death, and take the bedding and wearing apparels of the executed convicts" (Manu Ch. X v. 50-56).

INTER-DINING.

Inter-Dining is one of the social questions awaiting solution. From the citations above made it must be clear that inter-marriages of the Anuloma kind were recognised with some

unwillingness. And intermarriages could not have been done without dining between the parties. Besides, there was permission for the twice-born members to take food from those Sudras who though not connected by marriage had yet some kind of social intercourse such as friendship with the family, cultivation of the fields. Manu, Yajñavalkya, Yama, Parāsara, Gautama, and Vishnu did not consider it punishable for the twice-born to accept boiled rice from a barber, a cowherd, a servant and such others. This is a question which is beset with much difficulty and orthodoxy feels itself injured if Inter-Dining should take place among the members of several castes. It will not therefore be wearisome and uninstuctive if all the available authorities on the subject are given and pressed to the attention of the public.

Manu says: "a Brahmaṇa may partake of the cooked rice of one who cultivates his fields, or of one who is an ancient friend of his family, or of one who keeps his cows, or of his slave or barber as well as of him who has surrendered himself to his protection." (Ch. IV. v. 253.) Yajñavalkya gives the same list but with the substitution of 'a servant' for 'his slave' in Manu. 'Of Sudras: the food of a servant, of a cowherd, of one with whose family hereditary friendship has been maintained, of one with whom one cultivates land in half-shares, of a barber and of one who entirely surrenders himself, could be taken." (Ch. I—168.) Yama lays down: "Of Sudras, food may be taken from a servant, barber, cowherd, one with whom hereditary friendship is maintained, those who cultivate the same plot of land and from him who dedicates his own self. (v. 20) According to Vyāsa one committed no sin if he ate 'Boiled rice belonging to a Napita (barber), a Kulamitra, Ardhasiri (plough man), Dasâ or Gopala' (Ch. III. v. 52.) and the mention of 'one who surrendered himself' was omitted from the list. Parāsara however mentions all the six. 'A Brahmana can safely partake of the boiled rice of a Dasa, Napita, Gopala, Kulamitra and Ardhasiri among Sudras as well as that of one who has resigned himself to his care." (Ch. XI v. 20.) Gautama withdrew the privilege

from barbers and those who surrendered themselves but extended it to traders with a clear prohibition that the food of those Sudras who did not come under the classes mentioned should not be taken. "Brahmaṇa may safely partake of boiled rice belonging to the keepers of their own domestic animals or to tillers of their own lands or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be Sudras, but they cannot eat boiled rice belonging to Sudras, not falling under any of the foregoing categories. Boiled-rice of traders other than actual artisans may be safely partaken of by Brahmaṇas." (Ch. XVII). Vishnu, besides mentioning the six classes, allowed the food of cultivators who gave one-half of their crop to the king and retained the other-half for themselves, to be taken by the twice-born ones. "One who ploughs the ground for half the crop and gives the other half to the king or to the owner of the land (Ardhika), a Kula-mitra (lit. a friend of the family), one's own slave, a cow-herd, or a barber, as well as he who surrenders himself saying, 'I am your slave'—the food of these persons, even if they are Sudras, may be taken" (Ch. LVII. v 16.) Mr. M. N. Dutt remarks, on the above that the Sudras mentioned were the children of marriages of the anuloma kind between members of different castes and quotes Agnipurāṇam which regarded all sat Sudras as 'the offspring of unions between twice-born fathers and Sudra mothers'.

So, slaves, servants, barbers, cultivators, cowherds, Kula-mitras and traders were permitted, to give 'cooked rice' to those twice-born men who had had immediate social intercourse with them. Considering the times in which the several law-givers lived the privilege must be considered as very liberal and might as well astonish the orthodox in these days. What should specially appeal to them is the provision made by Parāsara whose code is regarded by every orthodox Hindu as written specially for the guidance of the Kali Yuga. It is very refreshing now to see the way in which our ancients who never failed to foresee the evils which might disrupt the society, consequent

on the absence of a general cohering-force such as the inter-dining, boldly tried to grapple with this question.

The food-taking was confined to the above six classes of Sudras. But one or two articles more even though cooked by any Sudra might be accepted. According to Atri, 'Arnalam (gruel made from the fermentation of boiled rice)...[even when made] by a Sudra does not bring on any sin' (V. 246. ch 1.) Parāsara authorised that 'articles of confectionary cooked in oil and offered by a Sudra should be taken by Brahmaṇa only at the bank of a river'. (Ch. XI. v. 13.) It is curious to note that 'raw meat' was accepted from Sudras and the explanation is that Manu, Yajñavalkya and a few other earlier law-givers allowed certain kinds of flesh to be offered for the satisfaction of the manes of the dead. Excepting these reservations made in favour of the Sudras, there were severe prohibitions laid down against the acceptance of food, drinking water from a Sudra which were offences punishable. For a Brahmaṇa, even the touch of the Sudra involved the performance of a penance. Apastamva regarded that the boiled rice 'belonging to a Sudra is like blood' (Ch. VIII. v 13.) and so it should be avoided. And we can easily account for the present isolation of individual from individual in these prohibitions which by their rigorous working not only nullified the few privileges granted to the inferior castes but brought the Hindu Society to the present condition.

(To be continued.)

C. A. N.

VĀYU SAMHITĀ.

(Continued from page 84 of No. 2, Vol. XII.)

The Rishis spoke: Thou narrated to us the origin of that Paramātma Bhāva from the face of the four-faced Brahma. Here we are confronted with a doubt.

2 & 3. The shining wielder of the Trident, Hara the Virupāksha, is the highest among Dēvas. He is the soul of time. That Kapardin the blue-throated Lord, destroys, at the end of yugas, the entire universe with its Brahma and Vishṇu, with fire.

4. Through fear of Him, Brahma and Vishṇu make obeisance and are subject to the sway of that Being who absorbs all the world.

5. He himself created Brahma and Vishṇu formerly from His limbs and He himself takes care of their welfare.

6. How then did He the ancient Sambhu condescend to be born as a son of Brahma who is himself born of Avyakta?

7. We have also heard that these two beings Brahma and Vishṇu, originally brought into existence from the limb of Rudra, were born each from the other.

8. How then was it possible for the birth of each of these two from the other, when they themselves are reckoned as the cause of all bhūtas, simply owing to the preponderance of this or that guṇa (quality)?

9. Oh Lord, there is nothing which thou hast not taken (the trouble) to question and there is nothing (the answers of) which thou hast not heard. When thou wert a disciple, thou heardst everything.

10. Oh Vāyu, even as Brahma was pleased to inculcate to thee, be pleased to tell us in detail all that ought to be said to us.

11. Sūtha says: Thus questioned, the blessed Lord Vāyu, born of Ākāša, thus gave out in brief all that he had heard.

12. Vāyu says: Oh Vipras, you are clever in putting questions. Most opportunely you have questioned me. Only when thus questioned, Brahma gave out to me.

13. I will narrate to you as to how Rudra came to be born and as to how Brahma and Vishṇu came to be born from each other.

14. These three beings that stand as the causes of production, retention and dissolution of the universe composed of mobile and immobile things—were verily born from Mahēšvara.

15. Gifted with auspicious prosperities (Aišvaryas) and greatly sanctified by the fostering care of Paramēšvara and ever guided by His indwelling Chit-Sakti, they are able to work out His deeds.

16. These three were employed to effect the three functions—Brahma for creation, Hari for protection and Rudra for destruction.

17. Still out of jealousy, each wanted to surpass the other, and for this purpose, they performed penance and gratifying Him, their father, obtained by His Grace, the supremacy they aimed at.

18. In one kalpa Rudra, for the first time, produced Brahma and Nārāyaṇa.

19. In another kalpa Brahma, of the form of the universe, produced Rudra and Vishṇu, and Lord Vishṇu, again, produced Rudra and Brahma.

20 & 21. Brahma again produced Nārāyaṇa; and Rudra again produced Brahma. Thus kalpas after kalpas, Brahma, Vishṇu and Išvara are born from one another, because of their desire of each to subdue the others.

21 & 22. The Mahārshis who chronicle the history, recount the supremacy of this or that being over the other two accor-

21 & 22. As in the Vêdas, there are numerous texts in the Mahābhārata and in the Purāṇas to show that the Trimūrtis are born from each other. There are texts in the Mahābhārata which show that Rudra is the creator of Brahma and Vishṇu and that Rudra was born from the krōdha (anger) of Vishnu, that he was again born from the brow of Brahma. The Purāṇas too make mention of these facts.

ding as they happen to narrate the events of this or that kalpa; listen to the auspicious and sin-absolving story.

The Śiva purāṇas admit all these facts and assign reasons therefor very beautifully. But all of them plainly say that the Three beings were caused by a Fourth or Turiya who is invariably, mentioned as Mahêśvara. All the Vaishṇava Āchāryas from the Ālwārs to the Āchāryas of the type of Vedānta Desika have misunderstood Śaivaism and they have taken it for granted that the Śaivaism takes the Rudra among the Trimūrtis as their God. That this is not the case, needs no mentioning. All the gratuitous insults offered against Śaivaism fall flat to the ground, and they are worthles even for the purpose of noticing them. The labours of the Renowned Appayya Dikshita, as recorded in the Śivatattvavirūpa Śivārkamaṇi Dipika, Śivakarnāmrita and Ātmārpaṇa and Anandalahari and other works great and small, are a vehement protest against this misconception, finding that the Pūrvāchāryas of the Vaishṇava School have become a prey to such misconception. We have seen a recent work, published at Kumbakonam, by the name of Vedānta-kaustubha which purports to be a rejoinder to that monumental work of Appayya-Śivatatvaviveka. In it the author pretends to make an attempt to prove that there is no Fourth or Turiya Being. He girds up his loins to demolish the theory of the Turiya Śivam; but what has he done? In one stroke of pen he thinks he has gained his ground i. e. by consigning the entire Śiva purāṇas as Tāmasa and therefore they are not authorities. Does he consign the celebrated text of the Atharva-sikha, where Rudra is said to be a Dhyatha and Brahma, Vishnu, Rudra and Indra and others are treated as common beings produced along with the Bhūtas and the Indriyas and where Śambhu is Dhyeya? Why—he has shown his wit and wisdom even there. Sambhu may mean even an Arhat or Brahma or sun or anything—says this authority for the Vaishṇavas on the strength of a nighantu; and does he show any upa-brahmaṇa to favour his theory? This all wise man who consigns all the upa-brahmaṇas on this text (the Kūrma, the Kailāśa Samhita, the Vāyu Samhita, the Sūtha Samhita, the Ādityapurāna, the Soura Samhita, the Liṇga purāṇa, the Skānda-purāṇa—and indeed all Siva purāṇas contain an elaborate upa-brahmaṇa or amplification word by word of this very upanishat as they contain upa-brahmaṇas of other upanishats as well) to a lumber room, is unable to show even a single line in support of his statement. These men think that the doctrine of Siva-Turiya is a matter of verbal quibbles and they know not that it involves a discussion of the principles on the determination of the God-head. It is not a matter

23. In the kalpa known as Meghavāhana kalpa, Nārāyaṇa sustained the earth for a thousand years by becoming a huge cloud; and the Lord of the world knowing the position of Nārāyaṇa endowed him with great power.

24 to 30. Obtaining this prowess from Šiva, the Lord Vishṇu of the world produced the world with its Brahma who knowing the greatness of Vishṇu, though produced by Vishṇu himself, being devoured by envy, laughed at him and then said thus: "Go to, Oh Vishṇu, I know wherefore you are now the producer. There is no doubt that there is Rudra who is superior to both of us. By the favour of this great dêva among all dêvas, thou art now the producer, though by nature thou art protector. I too by propitiating Rudra by means of penance, am going to produce all the world including thyself and there is no doubt about this.

(To be continued.)

A. R.

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for mere intellectual treat. It is something more than that. It involves a question of principles. As it richly deserves a rejoinder named Durūha-Šiksha (a chastisement for mischievous guess) from the hand of a worthy descendant of Appayya awaits publication. Among the Trimūrties themselves there is no real supremacy of one over the others. If there be any it is only in degree and not in kind: The supremacy referred to consists only in the preponderance of one material guṇa over the other two guṇas among the Triguṇas—Satva, Rajas and Tamas. Satva, Rajas and Tamas will attain a state of equilibrium or Samya only during Pralaya. At other times one or more qualities will always be in the ascendant. When Satva predominates the powers of Rajas and Tamas must diminish, when Rajas predominates the other two qualities must disappear. When sleep overpowers man, he cannot be awake, at least efforts are needed. The heat of the summer must vanish in winter and the mist of the hêmantha-ruthu must vanish before the hot-sun of the Summer. The supremacy referred to is not like the supremacy for which there is competition in a municipal election.

CHARITY.*

There is one more important reform to which I would like to draw your particular and immediate attention. Of course it may seem mischievous at the first sight but you will bear with me that the evil if unchecked will drain up our resources and leave us destitute as a nation. None need be offended at my exposition of his evil for I am but saying the truth and nothing else.

Of all the virtuous deeds that a man is expected to do during his short existence in this world, charity is the greatest and the most precious. Every religion and every community admit this truth without hesitation, and mankind, as a rule, has the tendency to partake of a thing, however rare it might be, along with those of the same species. Speaking of India as a whole, no feature of Hindu social life has been dwelt on by foreign observers with greater satisfaction than a general desire on the part of people in easy circumstances of life to relieve the distress of their poor relations and friends. Even those who find little to admire in the character of the Hindu and who describe the typical Hindu as a compound of cunning, lying and cowardice pause to commend this redeeming trait ; and though such charity cannot be and is not allowed to cover a multitude of sins, it still has some words of praise given to it. Among the educated class, there are men who cling tenaciously to the past and who would listen to no proposal to lay violent hands on the sacred ark of custom. It goes without saying, therefore, that true to their faith this class of people follow the footsteps of our ancestors whose lives were characterised by the noble virtue of charity. It is said, and very plausibly too, that our ancients considered it a grievous sin even to pronounce the word "No" in reply to a request made by any one, be he a relative, a friend

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* This is a portion of the lecture delivered by Mr. T. S. Somasundaram Pillai on the 18th of November at the Literary Union, Chulai. The question of misguided charity is all important as the remedying of which will surely and decidedly increase the material progress and also raise the moral standard of our people. Saint Avvai's aphorism பாத்திர மறிந்து பிச்சையிடு should be borne in mind by every one when giving alms or doing an act of charity.—*Ed. S. D.*

or a stranger. There is also another class of men at the present day who are so utterly immersed in the present that they consider their duty done if they earn money, support their family and subscribe to a few charities. Even here one finds a tendency to help others, the chief object being that the man who earns finds out of his earning some money for such a purpose. These two aforesaid classes of people can be considered to have done that part of the sacred duty which gives them the consolation that they have been helpful to others. Feeding the hungry and clothing the naked are prescribed in the Hindu Ṣāstras as among the best means of attaining salvation, and nearly every book that is largely read by the Hindus of Southern India beginning in the case of Tamiḷ with Āttiṣūdi and ending with Kamban's noble epic the Rāmāyaṇa, abounds with moral precepts laying special stress on the duty of feeding the hungry and of being hospitable to the stranger. One such precept is found in Tiruvaḷḷuvar's Kuraḷ that he who entertains and gladdens the going-guest and looks forward to the coming guest will be a welcome guest to those in heaven. No lesson imparted to the Hindu youth sinks deeper into his mind and exerts a more powerful influence in after life than that which sets forth the duty of feeding those that ask for food even before feeding oneself. These are indeed high conceptions of that noble virtue and in their anxiety for being the first in the field in the act of charity people in general entirely lose sight of the evil which necessarily remains latent in every good action. Social reformers. earnest and sincere men working for the eradication of social evils, do condemn this broad conception of charity, but public opinion in this matter, as in every other, ought to be sufficiently educated. If a beggar comes to a house and asks for alms, the owner is loth to send the beggar away even though the beggar may be healthy and able-bodied and fit to work for his livelihood. The feeding of mendicants on Upanayanam and Ṣrārdham festivities, the reception to Dāsiris and Pandārams by Vaishṇavite and Saivite followers in the Tamil months of Purattasi and Kārthikai respectively are even to-day considered ceremonies invested with a religious character and by not doing so, they think that they incur divine displeasure. There are at the same time people—regular families they form if put together

—who have chosen to subsist by begging from door to door, and that as a hereditary profession and not as a necessity forced on them by adverse circumstances. This is, of course, not a thing which educated men ought to allow to go on unchecked. It sounds indeed pleasant to be told that unlike other countries where the poor-problem baffles the mind of the wisest statesman who either checks the over-growth of population or finds some inadequate means of help from government at the sacrifice of some better and noble project, we have solved this problem amongst ourselves. But the evil of helping those who will not help themselves is entirely ignored. Benevolence should be guided by judgment and governed by method. Let everyone imbibe the idea that charity is a virtue when it is administered to the really-deserving individuals that it is a curse when not so scrupulously used. Mercy is said to bless him that gives and him that takes, but reckless waste of money on the most unworthy objects is a curse to the giver and a curse to the receiver.

THE GREATEST SOCIAL EVIL.

CHAIRMAN AND GENTLEMEN,

The greatest of the social evils is that action and speech do not go hand in hand. Our first Modern English Poet Geoffrey Chaucer said "Words must be cousin to deeds." If this be so, salvation is near at hand. There is no use of lecturing and essay-writing. But man must conscientiously act according to thoughts which express as true and which the world recognises as right and just. To follow true knowledge without fearing the consequences is wisdom. That is one point I wish to lay stress and impress on your minds. I wish you all to get that strength of will to do right when you think it to be right. Thus all social evils will vanish. Now we have mere lip-down if I may so use the word to denote empty speech. What we want is dumb-lips and action.

Then the much talked of reform will be done like magic in a moment.

May peace comes to you all!

"J. N."

THE SAIVA SIDDHANTA MAHA SAMAJAM.

M. R. Ry. C. Ponnambalam Pillai Avergal, M. R. A. S., Retired Excise Commissioner of Travancore will Preside over this Conference which will be held on the 27th, 28th and 29th of December 1911 in the Victoria Public Hall, Madras.

For tickets and programmes please apply to the Siddhanta Dipika Office with half-anna stamp for postage. All are cordially invited to attend.

The Samajam has published "சமரசஞானசமயம்" by Ashta-avādanam P. Kalyāṇasundara Mudaliyār as Tract No. 4 which we send herein as supplement. The article "Personality of God" printed on page 195 *ante* of this Number is published by the Samajam as Tract No. 5. The Tract No. 6 in *Telugu* is also sent as supplement herein.

All the tracts are for free circulation.

For copies of these Tracts and Rules &c., please apply to the office of our Journal or to the Secretary, Saiva Siddhānta Maha Samaja, Madras, with a half-anna stamp for postage.

Mr. I. Ādimūla Mudaliyār, the Secretary and Svāmi Vedāchalam Samāja lecturer, left Madras on the 13th of Oct., and proceeded to Rāmnād which place they reached on the 16th. On the 17th a lecture on Pati, Pašu, Pāšam (god, soul and matter—the three eternal entities) was arranged at *Rāmnād.* The Rājā graced the occasion with his presence. Pānditturaisvāmi Tevar introduced the Svāmi to the audience. Messrs. Velusvāmi Tevar and Natarāja Tevar rendered all possible help. After the lecture the party went to *Paramakudi* and there a lecture on "Love", "அன்பு" by the Svāmi was delivered on the 24th of October. Mr. Natarāja Tevar assisted on this occasion too. Mr. Svāminātha Pillai of the local Sabha arranged the lecture. Eight members for the Samāja were enlisted here.

On the 27th at *Madura* Svāmi lectured on "The historical value of St. Tirujñāna Sambandha." The Sannidhānam of the Madura Mutt presided and presented a pair of Silk Pitambar to the Svāmi.

Then at Trichinopoly on the 29th a lecture on "The Nature of Soul", was grandly arranged by Messrs. T. S. Svāminātha Pillai and Chandrasekaram Pillai.

We regret with the most intense feelings, the untimely and premature death of the late Mr. Natarāja Tevar of Rāmnād. During the absence of the Rājā last December (1910) Mr. Natarāja Tevar was the sole person who conducted and arranged splendidly the 5th conference. He was all careful in looking to the comforts of the guests.

Though he was 19 years of age at his death, still he was much learned in our Tamil Literature and Philosophy. Through his exertions at the close of the Conference a Šaiva Siddhānta Sabha was started at Rāmnād and he was elected the 1st Secretary under the Presidentship of Pānditturaisvāmi Tevar Avergal. Mr. Natarāja Tevar passed away on the 2nd of November after a brief illness leaving a young widow and a large circle of relatives and friends to mourn his loss.

The coming Conference will sadly and irreparably lack his enthusiasm, genial face, erudite learning and profound scholarship. Indeed, the Tamiḷagam has sustained a very heavy loss in his death.

We similarly bewail the death of Mr. N. S. Vythilinga Mudaliyār, which sad event occurred a month ago at Negapatam. He was the indefatigable secretary and a very learned member of the local Velipālayam Šaiva Sabha.

On the 5th of November our Svāmi Vedāchalam delivered a lecture as president on the "Nature of God" under the auspices of the Negapatam Velipalyam Šaiva Sabha. On that occasion "In Memorium" verses were sung on the late lamented Secretary Mr. N. S. Vythilinga Mudaliyār. After Svāmi's lecture Mr. A. M. Paramasivam Pillai delivered a lecture on

"Bhakti or Love". Then some commendatory verses on the Svami's lecture were composed and sung.

On the 11th of November, at the request of the local students of Mañjakuppam, Cuddalore, the Svāmi organized a "Students' Literary Union" and made a speech on the 'value of education'.

Then at Chulai, Madras, there was, on the 25th of November, a lecture on Saivaism :

At 6 p. m. on Saturday the 25th instant, Svāmi Vedāchelam of the Šaiva Siddhanta Mission delivered a lecture on Šaivaism under the auspices of the Literary Union, Chulai. His Holiness very clearly explained how Šaivaism, instead of being a sectarian religion as other religions are, embraced the doctrines found in Sikhism, Vaishṇavism, Buddhism and Mahomedanism. Šaivaism meant love and that was why God was termed Šiva by Šaivites. Love to God was inborn in man and even athiests as Prof : Huxley who openly professed atheism during their days, uttered the name of God unconsciously in their hour of trial. He then referred to the four great saints who formed the pillar-stones of the Šaiva faith and pointed out how one obtained the grace of God by treating Him as Father, how another found the truth by obeying God as a servant did his master, how a third attained the end by loving God as a true companion and how the last gained the goal by understanding God through knowledge. Šaivaism permitted worshippers to follow the line best suited to themselves. Those who professed that God had a form might worship Him as such. Those who said that God was formless might worship Him as such, and those who said He was both might pay their obeisance as such. To all these doctrines, Šaivaism gave room and that was why he called Šaivaism as the general and Universal religion which embraced the faiths of all religions prevalent in India. With the usual vote of thanks proposed by the Acting Secretary, the meeting ended.

Again Svāmi proceeds to Tiruvannāmalai to lecture on the 3rd of December on 'Samarasa Sanmārgam' and to worship theDivine Light.

THE EDITOR.

THE "AGAMIC BUREAU" NOTES.

We are glad to extract the following from the leading column of the '*Indian Patriot*' of November 1. It may be remembered this article was originally contributed to the *Madras Review* and extracted in the Dīpika (Vol. V) also, years ago. The republication seems to have aroused considerable interest and we publish below also an extract from a letter addressed to Mr. J. M. Nallasvami Pillai himself by a Bangalore correspondent.

We publish to day the seventh and last of the series of learned articles on Švetāsvatara Upanishat, from the pen of Mr. J. M. Nallaswami Pillai, District Munsiff, a great scholar and student of Hindu religion. He has dived deep, indeed, into the fathomless depths of knowledge, of which the mind obtains but a hazy conception when described as the Upanishats. Mr. Nallasawmy Pillai has but given us a glimpse into the beauties that lie imbedded there, the solution of vast problems of life and death solved already by our great ancestors, which again and again assault the enquiring and sceptic mind. That glimpse explains why, though ignorant cf the treasure that is ours, we still value that treasure and cling to it with great tenacity. We have fallen from our heights, when all this truth and knowledge were ours, from whence we derived a perfect peace and exaltation of mind, than which no truer happiness can belong to man. A man in whose mind the light prevails, of which only a glimpse is given to us in the series, written as it is by so profound a scholar as Mr Nallasvamy Pillai, cannot but look at the trials, the failures, the successes of the men of to-day as the crawling of so many worms. The goal of knowledge does not evidently end with the wireless telegraphy and the aeroplane, neither, as has been claimed by a European Doctor, with the portraiture of the human aura. It goes farther than that. It circles round problems of life and death, the here and hereafter. The seekers after knowledge in Europe are nearing this goal. Those who wondered at the Brahmin calling upon the spirits of their dead ancestors do not now have the same wonder, because some people in the west—not believed yet to be sane enough—have taken to seeing the spirits of their dead friends and relatives. Hypnotism has come to be a countable force; thought-reading, which was no great secret

to our ancestors, is beginning to be acknowledged as a probability. No wonder, then that we shake our heads and complacently say, whenever any new discovery is made or invention made known: "Oh, we knew it long ago." The aeroplane, for instance, did not at all take even old women in India with surprise or wonder. They could only say: "We have read of it in our legends. Here they are before our eyes." When the North pole was discovered, a Calcutta Pundit laughed, as much as to say that it was an old story with him. Centuries before Columbus was born, America had been known to the Hindus, and enough fruits of researches exist to prove it. California is nothing else according to a learned authority, than *Kapilāraṇya.* Whatever it might have been, the great knowledge that was ours is no longer ours. It belongs to us no more. Better than do silent worship to it, and be proud of a something that we do not know,—that is how we show our reverence for the past—is to drink deep from that knowledge. The fountain of that knowledge is ever playing for those who would approach it. (The Indian Patriot).

I have read with abiding interest and profit, your series of articles on the subject of the Švatāsvatara Upanishat that appeared in the issues of 'the Indian Patriot' of a few days ago. Sir, your disinterested service to the cause of Siddhānta Philosophy is above all praise and but for you, the Agamic cult would have been relegated to the limbo of forgotten things. Still, the world is poorer for not knowing those truths; for the mind of the modern average-educated is diverted to the agnosticism of Spencer and Buddha. It must be admitted that I am a devout student of the Vedānta Philosophy according to Sankara and it was not until my appearance at the last conference, I had any conception of the Šaiva Siddhānta, my limited study thereof ranges over only 2 books viz. சிவஞானபோதம் and சித்தியார் and I find that in no other system of Philosophy is the relation between God and man so vividly and rationally explained.

May God grant you long lease of life with sustained vigor of health to carry on your campaign in the field of religion! (An extract from a letter by a Bangalore Correspondent).

The Hon. Pundit Madan Mohan is the soul of the movement for the Hindu University. The Mahārāja Durbhanga and Mrs. Annie Besant have joined him in formulating a scheme for it and the Mahārāja has placed the country under a debt of gratitude by consenting to pay a large donation. Every endeavour is being made to make the scheme financially a success. Several other Hindus also have joined the movement.

If one should judge from the correspondence that passed between the Mahā Rājah and the Educational Member there is every reason to believe that the Government is viewing the proposal with favour. We trust that the several Hindu leaders who are devoting their evergy and time to it will be able to raise the necessary funds and to formulate a scheme which is acceptable both to the Hindu community at large and to the Government.

There is now great need for education both moral and religious. Next comes the need for industrial education. The University-scheme as formulated by the Hon. Pundit is comprehensive inasmuch as it includes instruction of every kind—secular, industrial, religious and moral. Formation of character and scientific method of study are the two objects which every educational institution should have in view in the training of the youth. Especially the religious side of the training might present some difficulty. But this can be obviated if the promoters of the Hindu University would confine themselves to the introdution of study of the broad principles of Hinduism avoiding those things which are likely to lead to controversy. The sacred books of the Hindus are replete with precepts both of religion and morality on which there will be no difficulty in coming to a common agreement and to the introduction of which into the curriculum of studies in the proposed university no reasonable man will object. The religious and moral training of the student is one in which both the orthodox and the radical will do well to forget their minor differences if any for the successful formation of character in the taught.

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'The Rajput' is a monthly that has been started a few months ago in England. We welcome its appearance in the field of Indian journalism for more than one reason. It is 'the only Indian journal' in the United Kingdom which deems 'it our duty to open the eyes of English people' to the Indian aspect of every question that should engage the attention of the British public. There is another reason equally important. It is the

only journal so far as we know which attempts to trace the history of the several feudatory states in India from their very inception and in a clear and attractive style develops every striking incident which has led each state to occupy the present position in India. It is beautifully illustrated—the illustrations consisting of either a scene from a historic place or a representation of one of the reigning princes in India or of both. The number for October contains some notable articles. In 'The Royal House of Gwalior' 'the story of the Sindhias, Rulers for the last 150 years of Malwa and Gwalior' is given and what is interesting is the exposition of the slipper-bearing tradition connected with the origin of the Royal House. What is politically important is 'the fact......that to the late Mahārājā Jiaji Rao belongs the credit of originating—the idea of Imperial Service for Native States.' 'The Royal House of Bhingā' is a good contribution typical of the research which the journal aims at making into the Rajput history. The reader is transported into the dim past—Mayur Bhatta, the remote ancestor of "the illustrious Bishwen family to which the Gondā and the Bhingā, as well as several other distinguished houses belong," being regarded as 'a contemporary of Saṅkara himself.' The ambition of the princes of the House to extend their principality during the time of the Moghul Rule, their internecine quarrels, the varying fortunes of the house are well described. In 'The Mahārāna of Udaipur and the Delhi Durbar', a question of historic precedence has been raised. 'The Imperial Moghuls at the height of their glory, although having everything in their favour, and possessing the power to compel the Mahārânas to attend their Durbar, were exceedingly magnanimous in their diplomatic conduct, in not forcing the Head of the Hindu race to degrade himself by attending. So what should be the conduct of the British Rāj if its magnanimity does not exceed the Moghuls; and the policy of the British Rāj should be to win the good will of the people by making allowances to the prejudices of the people, in whose sight the Mahārāna is a sacred figure." The journal, though professedly devoted to Rajput

history, is, in our opinion, one which should not only be studied by all Indians who take an interest in the history of their own motherland but by writers on Indian History who wish to mark out the importance which the Rajput history has played ever since the Mahomedan conquest in India. We have much pleasure in commending it to the patronising attention of the public

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'The Modern world' is a recent addition to Indian journalism published in Madras. It is a monthly that attempts to cover a wider field than it is the lot of any journal in its inception. Considering the difficulties which are incidental to every journal at the outset, the number for September which has been kindly sent to us for review may be said to contain some very interesting articles. The number leads with 'How the world goes' which contains a brief survey of some of the important topics of the month. Of the contributions, 'Science the unsettler' besides mentioning the several scientific discoveries such as the steam-engine, the telegraph, the dreadnaught which have contributed to the material progress of man, discusses the far-reaching consequences which the advent of air-ship will have in international relation-ships. "The strenuous labours of the international jurists and legislators have been made useless by the appearance of air-ships on the scene. The laws and regulations affecting the relations on the sea can no longer be of use; the conquest of the air presents variety of dangers and upsets the balance of power that the world has been maintaining till now......The new development with its gigantic outlook presents to the imagination a situation more ruinous, terrible and destructive to the world's peace." In 'Tirumal Naik, the Builder—IV' the writer gives briefly the way in which the Naik, after consolidating his viceregal charge of Madura, shattered the remains of the once-mighty empire of Vijianagar, in his attempt to gain his independence of Sri Ranga Roya who was reigning as the lineal decendant of the Vijianagar dynasty at Vellore, by inviting the Bhamini Princes to attack his suzerain,

and thus facilitating the conquest of Southern India by the Mahomedans. The article on 'Indian Military Finance' shows how the present expenditure on the Army in India has grown to its present phenomenal proportion and pleads that the financial relationship as existing at present between Great Britain and its dependency has got to be modified to a very material extent. The question of woman-franchise is briefly discussed in 'Woman's Revolt' which concludes: "There is no doubt we must allow our women freedom, equality and mercy, but their function must not be obliterated: We may not keep her in solitude, we may not keep her in ignorance, but we must know that in her modesty lies the world's progress." Besides, there are brief reviews of Books and periodicals which afford much readable matter and 'Our Correspondence Club' is a noval feature in the journal. We wish our contemporary every success in its present venture.

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The following appreciation of 'the Dipika' by 'the Rajput' appears in the latter's issue for October under the heading "The Light of Truth or The Siddhanta Dipika and Agamic Review":

It gives us great pleasure to make know to the readers of "The Rajput" that a monthly magazine call the *Siddhantha Dip'ka* is published in the South of India, at Madras. It is one of those high-class journals which ought to be in every Hindu household, and especially among Rajputs who take pride in calling themselves the *Saiva Bhaktas.* Our reason for drawing the attention of our readers to this magazine is that it is entirely devoted to the *Siva Agamas* of the southern school in the Tamil language, now given in an English garb for the benefit of the other parts of India. Tamil is one of the principle ramification of the *Dravidian* group of languages.

The opinion of one of the greatest English anthorities on the Tamil literature is, "That the ethical writings of the *Dravidians* are believed to be far superior to those of our Sanskrit literature. The number before us contains the following interesting articles:—

Mahimnastotra: Essie D. Westbrook.

Purananuru: The Late Rev. Dr. G. U. Pope, M. A., D. D.

Atharvasikhōpanishat : R. A. Sastry.
The Sudra and the Sastra: C. Adisesha Naidu
Sermons in Stones: The Editor.
Nammalvar's Tiru-viruttam ; A. Govindachārya Svamin, C. E., M. R. A. S.
Vayusamhita; A. Rangasvami Aiyar.
Saint Pavanandi, Critic and Teacher : M. S Purnalingam, B.A., L.T.
The Šaiva Siddhanta Maha Samajam: The Editor.
The Agamic Bureau Notes : The Editor.

All the articles are highly instructive, interesting and inspirational, and we cannot compare *The Siddhantha Dipika* to any existing magazine in India, except, perhaps, the "*Vedic Magazine*," though opposed to one another as wide as the poles in belief, they are conducted on the same principles of research into the hoary past of India, in the one case, by bringing to the notice of the present day world the hidden gems of Dravadian literature, and in the other Sanskrit literature. The more it is widely known to the outer world the better it is for India, as the respect and estimation of the Indian nation is increased in the sight of the other nations of the world by the knowledge of the inexhaustible literary treasures that it contains.

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Saivaism recognises three principles—the Supreme Being, the Soul and the Prakriti—which it regards as distinct yet eternal and postulates the unlimited ascendancy of the One Being. It points out a feature which is peculiar to the Soul—the absorption of its individuality either in Prakriti or in God. On the eve of evolution it gets entangled in the meshes of Prakriti, becomes subject to successive births and deaths, enjoys the fruits of Good and Evil, after realising the transient nature of the material phenomena, recognises the true nature of the Supreme God and gets released from the coils of the Prakriti. So long as it is in Prakriti it is Prakriti itself. But when it gets rid of it and merges in God it is God Himself. It has not an existence independent either of Prakriti or of God. When it loses consciousness consequent on its attaining eternal bliss, there is advaita in its real aspect.